

s.moffett\breakthr.ser

BREAKTHROUGH  
(Luke 9:37-43)

Some people think that the day of the missionary is over. They are grateful for what our missionaries have done in the past. But that was 19th century missions, they say. Today we have Christian churches in every country of any size anywhere in the world. So our missionary task is done, well done, but it is over. From now on it will be the responsibility of these new, young wonderful churches we have planted to finish the evangelizing of their own countries and fulfill the missionary mandate. The Lord said, "God into all the world and preach the gospel". Well, we've done it. So now we can get back to our own unsolved problems, satisfied that we have obeyed the Great Commission. "Well done, you last survivors of a great movement", they say. "And good-bye".

They remind me of a tombstone that is supposed to be somewhere in the Princeton cemetery, though I have never seen it, and don't want to look for it because if it isn't there it would spoil my story. It is a monument to Horace Pitkin, missionary to China a hundred years ago, and a martyr killed in the Boxer Rebellion. The epitaph reads: "Sacred to the Memory of Horace Pitkin, Martyred in Paotingfu, China, in the Boxer Rebellion; Killed by his Chinese cook. Matthew 25:21." It sounds all right, and ends fittingly with a verse of Scripture, but someone didn't think it through, for if you spell out the Scripture verse, Matt. 25:21, the monument reads: "...Killed by his Chinese cook. 'Well done, thou good and faithful servant.'"

Well, when we say the missionary movement is over today we are killing the world Christian mission as surely today as his Chinese cook killed Horace Pitkin a hundred years ago. And we put a Bible verse on its grave of our missionary pioneers to make it all right, "Well done thou good and faithful servants".

Some have done so almost as if they were glad to get rid of mission at last. "Well done; good-bye". As if it were high time we got rid of American missionaries. Others are genuinely sad, and grieve about decline in missionary enthusiasm, but are rather hopeless as if there were no alternative but to give missions up for dead.

But don't count the Christian world mission out too soon. I think of my wife's grandmother. Some years ago my mother-in-law who was then over 70 herself, found her mother, 92 years old, watching a German language program on educational TV. She said, "Mother, are you trying to learn German at your age". And her mother straightened up, and snapped back, "Well, I'm not dead till I die", and went on with her German lessons.

My thesis today is that the modern missionary movement is not dead, and it won't be dead unless we let it die. No, that's

not quite right. My thesis is that it won't be dead until God tells us that the task is finished, but, and here's the real point: it is not finished, so its not dead yet. Don't count it out too soon. Don't bury the church's missionaries too soon.

I'll grant you that there are times when it looks dead. The news out of Louisville for Presbyterians is grim. We have lost a third of our members, and perhaps that is why we have also lost about a third of our foreign missionaries. But I refuse to be discouraged. For there is a rhythm that pulses through the Christian mission, as through the pastoral ministry, and even through every Christian's spiritual life--it has three phases: breakthrough, breakdown, and the miracle of God's grace. It is a changing pattern, not inevitable, and not necessarily in the same order, but common enough to make me think of it, perhaps, as a pattern of God's testing, not his punishment. And so understood it strengthens the people of God.

It is also a Biblical pattern, a rhythm with three notes--breakthrough, breakdown, and miracle. The first is the breakthrough. I find it in Luke's account of the disciples on the Mount of Transformation, for example. Jesus and his three disciples. The first note is the breakthrough, the vision of glory and the sudden taste of success. They are dazzled, and Peter, all excited wants right away to jump into church growth explosion, three tabernacles, build three church, all at once. The breakthrough. But as the text says, "a cloud came and overshadowed them and they were afraid".

The second note, I regret to say, is breakdown, disappointment, perhaps even failure. The disciples came down from the mount, and the taste of glory and success vanished, and they had no power. They couldn't even heal and cast out demons anymore. They couldn't help a poor, epileptic, demon-possessed boy. That is when the Lord's weaker servants give up talk of building tabernacles and begin to put up tombstones. Peter the Rock turns into Ichabod, "the glory has departed". The day of the disciple, the doer, the missionary is over. Peter is the one who said after the cross, "I guess I'll go back to fishing". Breakdown.

But wait! There's is third note to the music, a third beat in the pattern. The third note is the miracle of God's grace. Let me describe it from the missionary perspective; but whether you end up overseas, or in a pulpt as pastor, the rhythm may well be the same.

Take the story of mission in Korea First the breakthrough. In 1884, not much over a hundred years ago, Korea was a fobidden country, so closed to the outside world that nothing penetrated. Foreign trade was prohibited; explorers turned away. The first Protestant missionary, Robert Thomas, was killed when he landed, killed handing a Chinese Bible to the man who cut off his head. But then came the breakthrough. A tall, red-headed, balding missionary doctor, a Presbyterian, reached the capital. The

Christians were coming; Korea would be open to the good news of salvation. But almost immediately came the breakdown. The American Minister, America's first "ambassador" to Korea, met Dr. Horace Allen, and told him he must go back to China. The treaty with Korea opened the country only to commerce, not to missionaries. Propagation of the gospel was still forbidden.

Then it was that ~~there~~ an explosion of grace, beginning there in the old northern capital of Pyongyang. It was there that the great Korean revival broke out in 1907, a work of incandescent excitement, cleansing and renewal that defied all human explanations, frightened and shook those staid ~~old~~ and sober Presbyterian pioneers with its Pentecostal overtones, its "extraordinary manifestations of power" of the Spirit which reminded observers of the revivals of John Wesley. In 5 years church membership quadrupled, and denominational divisions softened and sometimes disappeared as Korean Christians came to the missionaries, and said, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back ~~in faith~~ only to the Great Revival where we find Jesus Christ."



Is that what made the Korean ch'uk gwun - revival?

What is it that on <sup>the edge of</sup> a continent that, for the most part, has proved to be the most resistant of all continents to the gospel message, we find <sup>there in Korea</sup> one of the fastest growing churches in the world? Only about 3% of Asia is Christian - perhaps 4%. In Japan for example, only 1%, one in a hundred is Christian. In China, which Christian missionaries reached 1300 years ago, <sup>even with the recent remarkable growth</sup> the percentage of Christians has never risen higher than between 1% and 1½%. But Korea, situated squarely between China and Japan, and far more recently opened to the gospel (Protestants are 100 yrs. old; Catholics 200), Koreans have turned to Christ in unprecedented numbers.

Korean Christians build 6 new churches every day of the year.

The largest Meth. ch.; the largest Presb. ch., the largest Pentecostal ch. are in Seoul.

The largest Presbyterian seminary in the world is in Korea - 2,000 stud; and

some say there are more than 25 Presb. seminaries there. I've lost count.

But what made it grow. The revival? Years ago my father was asked that question. His answer did not begin with a revival. Did it did not issue the revival either.

# BREAKTHROUGH

~~Breakthrough~~  
(Lk. 9:37-43)

They have been faithful servants, but their day is over. Some people think the day of the missionary is over. <sup>Some people think the day of the Wee Kirk the small church is over.</sup> We have Christian churches now in every country of any size ~~anywhere~~ everywhere in the world. Our missionary task is done, well done, but it is over. From now on it will be the responsibility of those new, young growing churches we have planted, to finish the evangelizing of their own countries and complete the missionary mandate. <sup>As by us, now</sup> ~~we~~ we can get back to our own problems, satisfied that we have obeyed the Great Commission. "Well done!", they say!

They remind me of a tombstone that is supposed to lie somewhere in the Princeton ~~seminary~~ <sup>seminary</sup>, though I have never seen it - the tomb of Horace Pitkin, a Presbyterian missionary to China almost a hundred years ago. The epitaph reads "Sacred to the Memory of Horace Pitkin, martyred in Pootung, China in the Boxer Rebellion; Killed by his Chinese cook. Matthew 25:21. <sup>and they added a Bible text - just his reference</sup> ~~It was nice to have with a Bible text, but some body didn't think it through, for Matt. 25:21 is~~ <sup>That's all they put on the stone, the reference, not the text, and</sup> "Well done thou good and faithful servant."

It is somewhat the same way we have put up a tombstone over the grave of the modern missionary movement. Some have done so almost as if they were glad to get rid of it at last. "Well done; good bye!" As if, like the tombstone, the "well done" was for the servant who put away the missionary. Others are genuinely sad, and grieve about decline in missionary enthusiasm, but rather helplessly, as if there were no alternative but to give it up for dead.

~~But don't count it out too soon.~~ Some people think the "wee kirk", too is dead - the small churches <sup>will disappear</sup> ~~are~~ disappearing from the American countryside as secularism sweeps the world and the springs of faith dry up. TV has taken the place of the pulpit, - and only the electronic ministry will survive.

But don't count either world missions, or the small church out too soon. <sup>Some years ago</sup> I think of my ~~mother-in-law's~~ <sup>mother-in-law's</sup> grandmother. My mother-in-law, who is now 91 herself, fond her mother who was then 92 watching a German language program on educational TV....

But don't count it out too soon - neither the mission nor the small church is ready for the game yet. For there is a rhythm that pulses through the Christian mission, and through the Christian ministry, and even in the individual Christian's spiritual life. It is a changing pattern, not inevitable but common enough to make me think it is a pattern of testing, not of punishment, <sup>it is</sup> but Perhaps God's way of testing and strengthening his people.

It's a Biblical ~~rhythm~~ pattern, a rhythm with three notes - breakthrough, breakdown, and the miracle of God's grace. I find it in Luke's account of the disciples on the Mount of Transfiguration, <sup>for example.</sup> Jesus and his three disciples, three servants (for a disciple is one who serves his or her Lord.) And in serving the Lord, <sup>there is so often what happens to them.</sup> they find this three note pattern.

1) The first note is breakthrough, a vision of glory and a sudden taste of success. Peter and James and John are dazzled by a glimpse of the transfigured Christ. They even see the prophets Moses and Elijah appearing in glory. And impetuous Peter, all excited, wants right away to put up <sup>building program</sup> three tabernacles, three <sup>churches</sup> brother. He's all ready to jump into a church growth explosion, <sup>a church</sup> But it's only a breakthrough, ~~at best a very short one~~ <sup>and</sup>. A breakthrough doesn't win a war. And as our text says, "a cloud came and overshadowed them, and they were afraid" (Lk. 9: 28-36). So

2) The second note is breakdown. They come down from the mount, and the taste of glory and success vanished, and they <sup>had</sup> ~~have~~ no power. They ~~can't~~ couldn't even heal and cast out demons anymore. That's when the Lord's weaker servants, <sup>to give up talk of building tabernacles and begin to put up</sup> tombstones. <sup>Peter the Rock turns into</sup> ~~The day of~~ <sup>which means</sup> Ichabod - the glory has departed. The day of the minister, the servant the disciple, the ministry is over. "Well done, thou good and faithful servant." <sup>Good-bye.</sup> But wait - there's a third note to the pattern.

3) The third note is the miracle of God's grace. Let me describe it from the mission field. <sup>Draw your own conclusions</sup>



Lecture III

BREAKTHROUGH

Breakthrough

Some people think the day of the missionary is over. They're glad to see me, come home, but look at me as if I were the last decrepit specimen of a vanishing species.

They remind me of the tombstone of Horace Pottkin: - "Sacred to the memory - Matt. 25: 21."

In somewhat the same way, there are those who have <sup>already</sup> put up <sup>a</sup> tombstone <sup>over the grave</sup> of the <sup>Some years ago</sup> missionary movement, almost as if they were relieved to get rid of it at last. "Well done -"

<sup>not for the missionary, but for the one who put him away -</sup> not for the mission, but for its passing. Others grieve, but rather helplessly - as if there were no alternative but to give it up for dead.

[But I don't intend to be counted dead till I die - at the same is time of the world missionary outreach of the church of Jesus Christ.] <sup>But</sup> Don't count it out too soon.

There is a rhythm to the Christian mission, <sup>and to the ministry, anywhere - in churches small or large, a rhythm</sup> not mental, but common enough to make me think it is one of God's ways of testing and strengthening his people - a rhythm with

three notes: first the breakthrough, the excitement of success; then <sup>the breakdown</sup> the disappointment. This takes many forms - realization of our own mistakes, or the discovery of weakness in the new

young churches - in either case a disappointment that leaves us flat with failure. <sup>But for when the story seems to end - there comes the third sweet note - the miracle. It happens so many times.</sup> That's when the tombstones go up, and the road seems to come to an end, <sup>then the road</sup>

I in the we come - let me describe it in Korea -

When I first went back to Korea in 1955 - the DMZ. No crossing

Pastors have told me - 30 yrs. - no word.

- then in 1972 a dramatic breakthrough. Red Cross, 4 of 7 Dec.

This was not the first time in Korea that there had been a breakthrough with all the excitement and anticipation of great things to come - only to lead to <sup>a headlong</sup> better disappointment.

3) <sup>The third note, the miracle of God's grace</sup> But by the grace of God over and over again in the long, long story of Christian missions, after the breakthrough <sup>(the excitement)</sup> and after the breakdown <sup>(the disappointment)</sup>, there has come a third clear, <sup>sweet</sup> note in the rhythm - the sound and the sight of God's working "exceedingly abundantly above all that we ask or think. After the disappointments have come the miracles of God's grace.

[Luka 9: 37-43] <sup>as the disciples failed to heal Jesus' head - "General wonder & admiration"</sup> <sup>disappointed confusion</sup> <sup>miracle - resurrection</sup> let me tell you: of the breakthroughs, the disappointments and the miracles of God's grace in Korea.

Uk 9. 28 43

- 1) Breakthrough
- 2) Breakdown



(2)

But by the grace of God, after the breakthrough and after the disappointment of the breakdown over and over again in the history of mission in Korea, God has brought exceedingly abundantly above all that we ask and after the disappointments have come the miracles of God's grace. There is a rhythm to the Christian mission - not inevitable but common enough to make me think it is God's way of testing his people; first the breakthrough - the missionary breakthrough (which so easily puffs us up, then the disappointment that casts us down & leaves us flat with failure. Sometimes we succeed. But always, if we are faithful - He does not leave us. The miracle.

Let me tell you something about the breakthroughs, the disappointments, and the miracles that are the history of the Christian mission in Korea. There was first that pioneering breakthrough that brought the missionary to the closed land in the first place. Korea was a forbidden country back then, it was called the Hermit Kingdom and was so closed to the outside world that nothing penetrated. Korean kings used to burn their coasts to a depth of five miles so that passing western explorers would see the devastation and feel there was nothing worth landing for and would go on to China or Japan. It was the little country that tried to keep the rest of the world out. But then in the year 1884 a tall red-headed, balding, medical doctor landed on the shores of that forbidden country. The first resident Protestant missionary with all the good news of salvation in Jesus Christ. <sup>the first</sup> The breakthrough - <sup>then</sup> the disappointment. It was forbidden to proclaim a foreign religion in Korea on pain of death. For three months he cooled his heels in the American Legation. He had gone to the American Legation <sup>the Ambassador</sup> because <sup>the Ambassador's</sup> his wife was sick and needed a physician. The Ambassador told him, "Stay here as secretary or as physician to the Legation but not as a missionary. That is forbidden." <sup>What a disappointment!</sup> The breakthrough, the disappointment - <sup>and</sup> then the miracle!

Only the mission doctors could save the life of the wounded prince

Three months after he had landed the nation was shaken by a palace revolt. Reformers against reactionaries. The reformers invited three leading members of the government to a banquet. Suddenly in the midst of the banquet they rose and began to massacre their political opponents. The leading opponent was the most powerful man in the realm next to the king. He was a nephew of the queen. The assassins attacked him and he lay bleeding to death on the floor. There was an American at the banquet, a representative of the Legation, and he said, "We have a man over at the American Legation who might be able to save his life." They rushed a sedan chair across the city and brought Doctor Allen. Hastening to try to save the life of the Prince, Dr. Allen entered the hall and found the Prince stretched on the floor, with twelve gaping cuts on his body. The native practitioners were preparing to pour boiling pitch (tar) into the open wounds to try to close them. He motioned them away and knelt to see what he could do. He knew that once he touched the Prince, if the Prince died, he might be put to death himself. But he was a physician, more than that, he was a Christian. This man needed him and with no hesitation he touched the man and began the work of healing. For three months the Prince hovered between life and death. Then he recovered and the grateful royal family rewarded this missionary physician by opening Korea to Christian mission. They said, "What can we do for you?" He said, "Let me open a hospital." <sup>What a breakthrough!</sup> The breakthrough - the disappointment - and then the miracle!

the disappointment

There were other breakthroughs. The Methodists decided they wanted to try to open a school for girls because there was no education for girls. They went out to recruit girls for the school and asked one scholar if he would send his daughter to the school and he looked the missionary over and said, "Can cows read?" That's what he thought of women. Why educate cows? They opened the school - only one student that first year. She was the concubine of a palace official who wanted his third, fourth, or fifth wife to learn English in the hopes that she might one day become interpreter for the queen. What a dismal beginning for the women's education in Korea. <sup>But then the miracle of God's grace.</sup> Today that little school for women, with its one dubious student, has <sup>grown into the largest women's college in the whole world</sup> over 13,000 students. <sup>What a wonderful breakthrough!</sup> In a number of years - at the annual convocation service on that campus - the "spiritual emphasis week" you'd rather tamely call it here in the States - some seven hundred students a year come to know the Lord Jesus Christ and are baptized.

- 2 - BREAKTHROUGH.

First - the missionary breakthrough. -

Korea - the country that tried to keep the world out.

Dr. Allen - balding, 6-ft red-headed medical doctor

- the disappointment - cools heels for 3 mos. as legation physician
- the miracle: the palace revolt.

Other break-throughs: •

① Mrs Seranton + women's education. -

opens school for girls

This disappointment - "Can cows read"

- Official's concubine.

The miracle.

② Dr. Wilson - Leprosy.

Greatest - the breakthrough with the good news.

Let me tell you how the gospel broke through into N. Korea.

Father - leaves back posts for PY, the "wicked city"

- the disappointment. stoned in the streets.

- the miracle. 16 yrs later, Yi Kim Pong ordained  
the church today.

- difficulties Japanese  
Communists

The hope

① Hope in this life

Home back to PY

② Hope for the next.

Mrs Chung - "For those who have eyes to see + ears to hear, He's there."

Kaewong - "Jesus loves Me"

Watermelon - "I was going to tell you how much you are missing."

Some people tell me the day of the misery is over.

They remind me of ~~whenever~~ ~~put up the grave markers over the tombstone over the grave~~  
Horace Pfitkin & Chair in the Princeton Cemetery —

"Sacred"

Well some have already put up the tombstone of the modern misery  
movement, ~~almost as if they were glad to get rid of~~ and some genuine but  
have given it up for dead, and some act almost as if they were glad to  
get rid of it — "Well done" — not for the misery, but for its passing.

Others



s.moffett\breakthr.ser

BREAKTHROUGH  
(Luke 9:37-43)

Some people think that the day of the missionary is over. They are grateful for what our missionaries have done in the past. But that was 19th century missions, they say. Today we have Christian churches in every country of any size anywhere in the world. So our missionary task is done, well done, but it is over. From now on it will be the responsibility of these new, young wonderful churches we have planted to finish the evangelizing of their own countries and fulfill the missionary mandate. The Lord said, "Go into all the world and preach the gospel". Well, we've done it. So now we can get back to our own unsolved problems, satisfied that we have obeyed the Great Commission. "Well done, you last survivors of a great movement", they say. "And good-bye".

They remind me of a tombstone that is supposed to be somewhere in the Princeton cemetery, though I have never seen it, and don't want to look for it because if it isn't there it would spoil my story. It is a monument to Horace Pitkin, missionary to China a hundred years ago, and a martyr killed in the Boxer Rebellion. The epitaph reads: "Sacred to the Memory of Horace Pitkin, Martyred in Paotingfu, China, in the Boxer Rebellion; Killed by his Chinese cook. Matthew 25:21." It sounds all right, and ends fittingly with a verse of Scripture, but someone didn't think it through, for if you spell out the Scripture verse, Matt. 25:21, the monument reads: "...Killed by his Chinese cook. 'Well done, thou good and faithful servant.'"

Well, when we say the missionary movement is over today we are killing the world Christian mission as surely today as his Chinese cook killed Horace Pitkin a hundred years ago. And we put a Bible verse on its grave of our missionary pioneers to make it all right, "Well done thou good and faithful servants".

Some have done so almost as if they were glad to get rid of mission at last. "Well done; good-bye". As if it were high time

we got rid of American missionaries. Others are genuinely sad, and grieve about decline in missionary enthusiasm, but are rather hopeless as if there were no alternative but to give missions up for dead.

But don't count the Christian world mission out too soon. I think of my wife's grandmother. Some years ago my mother-in-law who was then over 70 herself, found her mother, 92 years old, watching a German language program on educational TV. She said, "Mother, are you trying to learn German at your age". And her mother straightened up, and snapped back, "Well, I'm not dead till I die", and went on with her German lessons.

My thesis today is that the modern missionary movement is not dead, and it won't be dead unless we let it die. No, that's not quite right. My thesis is that it won't be dead until God tells us that the task is finished, but, and here's the real point: it is not finished, so its not dead yet. Don't count it out too soon. Don't bury the church's missionaries too soon.

I'll grant you that there are times when it looks dead. The news out of Louisville for Presbyterians is grim. We have lost a third of our members, and perhaps that is why we have also lost about a third of our foreign missionaries. But I refuse to be discouraged. For there is a rhythm that pulses through the Christian mission, as through the pastoral ministry, and even through every Christian's spiritual life--it has three phases: breakthrough, breakdown, and the miracle of God's grace. It is a changing pattern, not inevitable, and not necessarily in the same order, but common enough to make me think of it, perhaps, as a pattern of God's testing, not his punishment. And so understood it strengthens the people of God.

It is also a Biblical pattern, a rhythm with three notes--breakthrough, breakdown, and miracle. The first is the breakthrough. I find it in Luke's account of the disciples on the Mount of Transformation, for example. Jesus and his three disciples. The first note is the breakthrough, the vision of glory and the sudden taste of success. They are dazzled, and Peter, all excited wants right away to jump into church growth explosion,

three tabernacles, build three church, all at once. The breakthrough. But as the text says, "a cloud came and overshadowed them and they were afraid".

The second note, I regret to say, is breakdown, disappointment, perhaps even failure. The disciples came down from the mount, and the taste of glory and success vanished, and they had no power. They couldn't even heal and cast out demons anymore. They couldn't help a poor, epileptic, demon-possessed boy. That is when the Lord's weaker servants give up talk of building tabernacles and begin to put up tombstones. Peter the Rock turns into Ichabod, "the glory has departed". The day of the disciple, the doer, the missionary is over. Peter is the one who said after the cross, "I guess I'll go back to fishing". Breakdown.

But wait! There's is third note to the music, a third beat in the pattern. The third note is the miracle of God's grace. Let me describe it from the missionary perspective; but whether you end up overseas, or in a pulpit as pastor, the rhythm may well be the same.

Take the beginnings of the story of our Presbyterian mission in Korea I find the same rhythm there, repeated over and over again. It begins with the first breakthrough. In 1884, not much over a hundred years ago, Korea was a forbidden country, so closed to the outside world that nothing penetrated. Foreign trade was prohibited; explorers turned away. The first Protestant missionary, Robert Thomas, was killed when he landed, killed handing a Chinese Bible to the man who cut off his head. But then came the breakthrough. A tall, red-headed, balding missionary doctor, a Presbyterian, reached the capital. The Christians were coming; Korea would be open to the good news of salvation.

But almost immediately came the breakdown. The American Minister, America's first "ambassador" to Korea, met Dr. Horace Allen, and told him he must go back to China. "Our country's treaty with Korea has opened the country only to commerce, not to missionaries. I'm sorry but propagation of the gospel is still forbidden." For Dr. Allen that was disappointment, the end, the breakdown of his mission.



But then the miracle! Three mnths after he had landed Korea was shaken by a palace revolution: reformers against reactionaries. The reformers leading members of the conservative government to a banquet. Suddenly, in rushed a band of assassins hired by the reformers. They attacked the leader of the ruling conservative party, a nephew of the Queen. Slashing him about the neck and head, they rushed out again and the man lay bleeding to death on the floor. But the American ambassador (Minister), who was a surprised guest at the banquet said, "We have a man over at our legation, a miracle worker in a way, who might be able to save him. He was referring to Dr. Allen the missionary, who was still there. They rushed a sedan chair across the city and brought the doctor. Dr. Allen found the prince lying on the floor with twelve gaping cuts on his body. Native practitioners were preparing to pour boiling pitch into the wounds to stop the bleeding. Dr. Allen hesitated. If he touched the body of a royal prince, and the prince died, the penalty could well be death. But he was a doctor, and a Christian, so he set to work, waving the native operators away. For three months the prince hovered between life and death. Then he recovered, and the grateful royal family asked how they could reward him. "Let me open a hospital," he said. And it was done. A Christian hospital in forbidden Korea. It was the miracle. It was the first Christian institution ever legally allowed in Korea.

The breakthrough--the disappointment--the miracle. And the pattern kept repeating itself in the whole course of mission history in Korea.

Here is a second example. The Methodists decided they wanted to open a school for girls in Korea. There was no education then for women in Korea. Mrs. Scranton, a strong-minded Methodist went out to recruit for students. She asked one scholar if he would send his daughter to her school. He looked at her over his tortoise-shell glasses, and said, "Can cows read?" But she opened the school anyway. That was the breakthrough. But then the disappointment. Only one student came that first year, and she was the concubine of a palace official who wanted his 4th or 5th wife

to enter only because he thought she then could some day become interpreter for the queen. That was the breakdown. But then the mireacle. Mrs. Scranton did not give up, and that littel girls' school she founded grew and grew until today it is Ewha University, the largest women's university in the world. And still a Christian school.

There are other breakthroughs, and diappointments, and miracles. From the Souther Presbyterians came one of their pioneers, Dr. Wilson, who worked with lepers. But the lepers were so used to being ostracized, they were afraid to come. Then then the miracle of God's grace. They began to come, and today leprosariums are almost going out of business, but the Christian hospitals brought the miracle medicine from America--a medicine that cannot cure, but makes the disease on-contagious, and the lepers can be brought back into society again.

Christian women's education in Korea. The disappointment and then God's miracle of grace. That little school for women, with one student the first year, today is the largest women's college in the whole world with some 13,000 students. ~~What a wonderful Christian witness.~~ Some seven hundred of the students are converted and baptised every year in that women's college. The breakthrough - the disappointment - and then the wonderful miracle of grace.

There are other breakthroughs. From the Southern Presbyterians came one of their pioneers, Dr. Wilson, who worked with lepers. The lepers were afraid to come - then the miracle of God's grace as even lepers are being accepted back into Korean society.

But the most wonderful miracle of all, the most important breakthrough, is the breakthrough of the Lord Jesus Christ into the human heart. Let me describe how it has happened in Korea. I would like to tell you something of how my own father brought the gospel into North Korea. In 1890 he was in the old capital, Soeul with other missionaries. The interior was still forbidden and they were allowed to work only in the treaty ports. My father was a stubborn Scot who felt the Lord Jesus Christ had called him to preach the gospel, not just in the safety of a treaty port, but to all Korea. Against all advice he left the treaty port and pushed into the forbidden interior and became the first resident Protestant missionary in all of North Korea. The breakthrough, <sup>at the time</sup> then <sup>at the time</sup> the disappointment.

They did not receive him gladly in that wicked city in which he took up his residence. The wickedest and the toughest city in Korea. They used to go in and dig out the thugs and thieves from out of the back alleys, take them to the hills, divide them into two sides and let them run down into the valley and beat each other to death. ~~This was their idea of fun.~~ Into that city my father walked alone, unarmed, a Christian missionary. The thugs and thieves came pouring out of back alleys and stoned him in the street. But he was a stubborn missionary. He refused to run. He picked himself up and began to recuperate from his wounds in a little mud hut down by the river. The better people in town began to come to see him and ask why he had been fool enough to come there in the first place. He told them why. Then came the miracle of God's grace. God can and does take the simple good news that God loves the whole world and can change the human heart and can change cities. I don't remember Pyongyang as the wickedest city in Korea. I remember it as the city of churches. People used to call it Jerusalem because they thought a Christian city might as well be called by the name of the mother of Christian cities. Transformed by the miracle of God's grace Pyongyang became the city of churches. <sup>at the time</sup> The good news spread. We began to send missionaries not only all through Korea, but over to China, Siberia, Japan and Formosa.

Smith

The good news kept working after the breakthrough and disappointments. Other disappointments came. Miracles are interrupted by disappointments. There came the conquest by the Japanese and the persecution. <sup>Further</sup> There came the second disappointment of conquest by the Communists and even greater persecution. When the Communists took over in North Korea in 1945 they made their capital in Pyongyang, the city that my father had opened. We know that if you give a Communist dictatorship five years they will stamp out all organized resistance. Modern dictatorship has too much power - nothing can stand against it. The Communists moved against the Christian church trying to stamp it out and there was no organized church left.

H.M.



Mark 16:15 "Go into all the world and preach the gospel";

John 16:33. "In the world ye shall have tribulation", but be of good cheer,  
I have overcome the world."

Mark 16: "Go with all the world and preach the gospel... He who believes and is  
baptized will be saved... <sup>(vs 15-16)</sup> ~~And these signs will accompany those who~~  
~~believe~~ And they went forth and preached everywhere, while the Lord  
worked with them and confirmed the message by the signs that attended it (19).

Some people say that the day of the mission is over —  
Mainline churches have a disastrous drop in mission personnel. Country after  
country all across the world <sup>make</sup> ~~find~~ it harder + harder <sup>for any business</sup> to get across.

So some, particularly those who never believed in mission any way —

19<sup>th</sup> - ~~day of the mission~~ century of mission - when we tried to make two out of one

20<sup>th</sup> - 20<sup>th</sup> century of ecumenics.

21<sup>st</sup> - 21<sup>st</sup> century of interfaith <sup>relations</sup> Even the faithful are discouraged.  
to it withholds to keep trying.

But Jesus never promised that our missionary tasks would be  
easy. When the hard times come I find comfort + strength  
to turn to the Scriptures. I find a recurring rhythm in mission —  
a pattern that carries ~~through~~ the excitement of the missionary  
call — to the breakdown of difficulties and failures.

# Breakthrough

Jan 10

Uk

1955 - DMZ - "You can't go home."

- Absolute separation, Korean pastor from North.

1973 - Red Cross breakthrough. High expectation.

Breakdown: - Disappointment - "I wept for three days"

Disappointed - discouraged - but not giving up. "We are trampled on every side, yet not distressed; perplexed but not in despair, persecuted but not forsaken; cast down but not destroyed"

I see even in this distressing pattern of events a rhythm that runs through all ~~the~~ story of mission in Korea, of that lead not to despair but to hope. It is three fold: ① The breakthrough

② The disappointment. ③ The miracle of God's grace.

I. It was so at the beginning. Dr. Allen & the first breakthrough.

II Mrs Scramton - A the breakthrough in women's education.

III. Father - PY "wicked city", Stoned - the disappointment.

IV. The Revival... ① "church membership quadrupled in 5 years" (1905)

② Japanese conquest (1910) persecution

③ The miracle - freedom in 1945

- church doubles every 10 years.

- Young people - In 1945, 17,000; now 23,000.

V But what about the North - what about Asia?

Remember ① "I wept for 3 days". Comments - ① Will that give me?

Do you still believe?

"For those with eyes"

② Day school: "Where is your father." "Korea U.S."

③ What's the miracle?

Kaesong. "Toms loves me"

11.14. 'at last you have been invited... in a way the... of the...'

14.12. I... you... come to you... Yet... with... while... and...'

14.27. But... I... with you...'

... you...'

lights - shadows  
line - lessons for success?

BREAKTHROUGH

1

BREAKTHROUGH

Breakthrough

Some people think the day of the missionary is over. They're glad to see me, come home, but look at me as if I were the last descendant of a vanishing species.

They remind me of the tombstone of Horace Pottin: - "Sacred to the memory - Matt. 25: 21."

In somewhat the same way there are those who have <sup>already</sup> put up <sup>over the years</sup> the tombstone of the modern missionary movement, almost as if they were relieved to get rid of it at last. "Well done - not for the mission, but for its passing. Others grieve, but rather helplessly - as if there were no alternative but to give it up for dead.

[But I don't intend to be counted dead till I die - and the same is true of the world missionary outreach of the chd. of Jesus Christ.] <sup>But</sup> Don't count it out too soon.

There is a rhythm to the Christian mission - not menial, but common enough to make me think it is one of God's ways of testing and strengthening his people - a rhythm with three notes: first the breakthrough, the excitement of success; then <sup>the breakdown</sup> the disappointment. This

takes many forms - realization of our own mistakes, or the discovery of weakness in the new young churches - in either case a disappointment that leaves us flat with failure.

That's when the tombstones go up. <sup>But just when the story seems ended - there comes the third sweet note - the miracle. It happened so many times in the ~~we've come~~ -> let me describe it in terms of Korea - a mission.</sup>

When I first went back to Korea in 1955 - the DMZ. No crossing

Pastors have told me - 30 yrs. - no word.

- then in 1972 a dramatic breakthrough. Red Cross, 4 of 7 km.

This was not the first time in Korea that there had been a breakthrough with all the excitement and anticipation of great things to come - only to lead to <sup>a headlong</sup> better disappointment.

But by the grace of God, over and over again in the long, long story of Christian missions, after the breakthrough, and after the breakdown (the disappointment), there has come a

third clear <sup>sweet</sup> note in the rhythm - the sound and the sight of God's working "exceedingly abundantly above all that we ask or think. After the disappointments have come the miracles of God's grace.

Let me tell you: of the breakthroughs, the disappointments and the miracles of God's grace in Korea.



History: My father went to Korea in 1890, at the beginning of the opening of that country to the West. It was still called the Hermit Kgd. - the little country that tried to keep the rest of the world out.

Burned coasts - But beautiful - diamond mountains

First westerners - Catholic priests. The century of the blessed martyrs - from the beheading of the first priest (Chinese) in 1501 to the great Persecution of 1866.

My father then spoke of Bp. Mutel, who preceded him to Korea by a few good years - crept into palace to baptize the wife of the great Persecutor.

Then the flood-gates opened. Father to PY - still forbidden.

The dynasty began to fail - and the giant neighbors circled around, ready for the kill.

① China and Japan. When father saw ... Father in palace.

② Russia and Japan. White prisoners.

③ Again Russia - this time Communist.

The division - Don't blame the Koreans.

One thing the division accomplished was to give Asia an unparalleled opportunity to compare what the great competing world systems of communism + capitalism can do for a developing Asian nation.

Communist North Korea had all the advantages: electric power, the great dam, the industry. Today she is almost bankrupt. <sup>selling drugs from its neighbors in Sweden + Norway to raise frozen capital.</sup> ~~Keep Englishly put its teachers to work in the drug traffic in Scandinavia.~~

South Korea had all the disadvantages - backward agriculture, no industry, and the added problem of a population swollen by perhaps as many as 5 million refugees. Today South Korea's booming economy is one of the miracles of the third world.

The Asian Context.	
① India Seven	150 a yr.
② Communist Seven	N. Korea \$450, C. 350 (incl. Kimpo)
③ SE Asia Five (incl. water)	Singapore 2500 - Indonesia
④ The E. ...	Japan 4500 Taiwan 500 Korea 550 +

But isn't this a pattern we should have learned to expect by now, not only in the mission of the church, but in our Christian lives as well. First, a breakthrough into expectations of great things to come, then the breakdown, the disappointment of hopes unfulfilled, unrealized.

Some compare it to the after-Easter letdown that so often attacks us <sup>when</sup> ~~after~~ the music and ~~the~~ uplift of the celebration of the resurrection, <sup>are all over. But</sup> in terms of the passage in Luke which was our Scripture reading, <sup>this morning,</sup> we can also think of it as the descent from the Mount of Transfiguration. After the dazzling white glory, and the voice from the cloud, - ~~they came down~~ <sup>sudden impulse</sup> ~~with the word the sudden impulse~~ of Peter, to do great things - ~~for~~ "let's build 3 booths, the Lord, and presume the moment of glory" ~~let's build three booths,~~ three tabernacles, right here - one for you (for Jesus), one for Moses, and one for Elijah - ~~after the breakthrough into glory,~~ when they came down into the crowd, the power was gone. The disciples could not heal the epileptic child. After the breakthrough into glory; the

<sup>breakdown and</sup> disappointment of <sup>a</sup> failure. But the Bible passage doesn't end with failure. ~~disappointment and failure.~~ "Jesus rebuked the unclean spirit," we are told in vs. 42. "and healed the boy, and gave him back to his father. And all were astonished at the mighty word of the Lord." This it seems to me, is the true character of the Christian life: not ~~two~~ <sup>two</sup> drumbeats of the rhythm of the Christian life - not up, down - but three up, down, and up again - new life in this world, and the <sup>promise of</sup> ~~promise of~~ resurrection.

But by the grace of God, after the breakthrough and after the disappointment of the breakdown over and over again in the history of mission in Korea, God has brought exceedingly abundantly above all that we ask and after the disappointments have come the miracles of God's grace. *There is a rhythm to the Christian mission - not inevitable but common enough to make me think it is God's way of testing his people: first the breakthrough, the missionary breakthrough (which is easily puffed up; then the disappointment that casts us down & leaves us flat with failure. Sometimes we succeed, but always, if we are faithful - He does not leave those. The miracle*

Let me tell you something about the breakthroughs, the disappointments, and the miracles that are the history of the Christian mission in Korea. There was first that pioneering breakthrough that brought the missionary to the closed land in the first place. Korea was a forbidden country back then, It was called the Hermit Kingdom and was so closed to the outside world that nothing penetrated. Korean kings used to burn their coasts to a depth of five miles so that passing western explorers would see the devastation and feel there was nothing worth landing for and would go on to China or Japan. It was the little country that tried to keep the rest of the world out. But then in the year 1834 a tall red-headed, balding, medical doctor landed on the shores of that forbidden country. The first resident Protestant missionary with all the good news of salvation in Jesus Christ. <sup>1784-1834</sup> The breakthrough - <sup>then</sup> the disappointment. It was forbidden to proclaim a foreign religion in Korea on pain of death. For three months he cooled his heels in the American Legation. He had gone to the American Legation <sup>the Ambassador's</sup> Ambassador because <sup>his</sup> his wife was sick and needed a physician. The Ambassador told him, "Stay here as secretary or as physician to the Legation but not as a missionary. That is forbidden." <sup>what a disappointment after the breakthrough of</sup> The breakthrough, <sup>the disappointment - and then</sup> the disappointment - and then the miracle!

Three months after he had landed the nation was shaken by a palace revolt. Reformers against reactionaries. The reformers invited three leading members of the government to a banquet. Suddenly in the midst of the banquet they rose and began to massacre their political opponents. The leading opponent was the most powerful man in the realm next to the king. He was a nephew of the queen. The assassins attacked him and he lay bleeding to death on the floor. There was an American at the banquet, a representative of the Legation, and he said, "We have a man over at the American Legation who might be able to save his life." They rushed a sedan chair across the city and brought Doctor Allen. Hastening to try to save the life of the Prince, Dr. Allen entered the hall and found the Prince stretched on the floor, with twelve gaping cuts on his body. The native practitioners were preparing to pour boiling pitch (tar) into the open wounds to try to close them. He motioned them away and knelt to see what he could do. He knew that once he touched the Prince, if the Prince died, he might be put to death himself. But he was a physician, more than that, he was a Christian. This man needed him and with no hesitation he touched the man and began the work of healing. For three months the Prince hovered between life and death. Then he recovered and the grateful royal family rewarded this missionary physician by opening Korea to Christian mission. They said, "What can we do for you?" He said, "Let me open a hospital." <sup>A hospital in forbidden Korea. It was a miracle.</sup> The breakthrough - the disappointment - and then the miracle!

There were other breakthroughs. The Methodists decided they wanted to try to open a school for girls because there was no education for girls <sup>in Korea</sup>. They went out to recruit girls for the school and asked one scholar if he would send his daughter to the school and he looked the missionary over and said, "Can cows read?" That's what he thought of women. Why educate cows? They opened the school <sup>anyway - that was the breakthrough.</sup> only one student that first year. She was the concubine of a palace official who wanted his third, fourth, or fifth wife to learn English in the hopes that she might one day become interpreter for the queen. What a dismal beginning for <sup>in</sup> women's education in Korea. <sup>Here's the disappointment again. But then the miracle of God's grace. Today that little school from which this one dubious student has</sup> ~~grown into~~ <sup>grown into</sup> the largest women's college in the whole island. Over 13,000 students. <sup>What a wonderful testimony.</sup> In a number of years - at the annual evangelistic services on that campus - the "spiritual emphasis week" you'd rather formally call it here in the States - some seven hundred students a year come to know the Lord Jesus Christ and are baptized.



doubles every ten years. There are now some <sup>9</sup>three million Korean Christians, and if marginal semi-Christian sects were included, the total would be ~~four~~ million. The growth rate is approximately 9 per cent a year, which is four times the rate of population growth in South Korea as a whole.

Korean Christianity has its problems and weaknesses, but lack of growth is not one of them. The contrast between this enthusiastic, expanding church and the more static churches of most parts of Asia and the West raises the question, What makes the church in Korea grow?

More than one answer has been given, but few have improved upon an answer given by my father, Dr. Samuel A. Moffett, more than half a century ago. Korea was already then one of the miracles of the modern missionary movement, and a commission of inquiry was sent to study the methods that had produced such great results. Since the first dramatic leap in church growth had occurred in my father's area of work in north Korea, they came to ask him the secret. I think his answer disappointed them. It was too simplistic. Too pietistic. But I think he was right.

"For years," he said, "we have simply held up before these people the Word of God, and the Holy Spirit has done the rest."

Any analysis of Christian strength in Korea that does not begin, as he did, with the power of the Spirit to cleanse and vitalize and the priority of Scripture in Christian faith and education will miss the mark. The mark of the Spirit was startlingly and indelibly imprinted on the Korean church in the very first generation. Within twenty years of the arrival of the first resident Protestant missionary, early stirrings of a great revival began to sweep through the staid Presbyterian and Methodist beginnings of missionary effort. The climax came in 1907 with "extraordinary manifestations of power" that reminded observers of the revivals of John Wesley. Church membership spurted upward, quadrupling in the five years between 1903 and 1908.

But while praising God for the winds of the Spirit, early missionaries were quick to give much of the credit for the amazing growth to a firm foundation of Bible-centered Christian instruction. The preaching and teaching of the pioneers was biblical. They spoke with utter assurance that the Bible was God's Word and that in it was to be found the ultimate meaning of human life and destiny. Therefore the Scriptures were quickly translated into the vernacular and widely distributed. Church leaders were given regular, intensive training in the Word. Perhaps most important of all, not just the leaders but all members of the church were systematically organized for Bible study in what was called the Bible Class system.

To ensure that all believers could read the Bible, literacy was widely made a requirement for church membership. In each congregation regular Bible study became as important a part of the church week as the prayer meetings or the Sunday service. Finally, once or

**In many an early Korean church, particularly in the north, personal evangelistic witness was almost as much a requirement of church membership as public profession of faith.**

twice a year, in the slack seasons, huge Bible Classes or conferences were held in the main mission centers; thousands of laymen and laywomen streamed in from rural villages to spend two weeks, at their own expense, in systematic study of the Word of God.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionaries, though they did the first planting. Not even the national church leaders, though they were faithful in the cultivating. But the laymen and laywomen of the Korean church. The most effective evangelism is lay witness.

In many an early Korean church, particularly in the north, personal evangelistic witness was almost as much a requirement of church membership as public profession of faith. "You say you love the Lord Jesus Christ," the pastor would gently say to the candidate, "but how do we know you love him if you do not show it by bringing someone else to him?"

New Christians in Korea, touched with the joy of a personal spiritual experience, and taught by their training in Bible study to speak with an authority and a breadth beyond any individual experience, soon proved to be the best possible channels for spreading the Good News. As laymen, they used natural, local, social patterns of communication, speaking to relatives and friends and fellow workers in their villages. It was a good example of what modern missiologists call a "people's movement."

The three factors described above—Bible training for the whole church, the cleansing exhilaration of the Spirit, and an emphasis on a personal sharing of the faith with others—combined to set off a spiritual chain explosion in Korea. Dr. Roy Shearer in his book on the growth of Korean Christianity compares it to a spreading fire (*Wildfire: Church Growth in Korea*, Eerdmans, 1966). In fifteen years from 1895, when suddenly the church in the north began to grow, to 1910, just after the great revival, the Protestant community in Korea increased from only 800 to more than 167,000.

Not all the factors contributing to church growth in Korea were spiritual and theological or the consequence of sound mission practice. In the providence of God secular and non-theological elements have often furthered the progress of the Gospel. Protestant Christianity came to Korea at a time of total breakdown in

Christian women's education in Korea. The disappointment and then God's miracle of grace. That little school for women, with one student the first year, today is the largest women's college in the whole world with some 13,000 students. ~~What a wonderful Christian witness.~~ Some seven hundred of the students are converted and baptised every year in that women's college. The breakthrough - the disappointment - and then the wonderful miracle of grace.

There are other breakthroughs. From the Southern Presbyterians came one of their pioneers, Dr. Wilson, who worked with lepers. The lepers were afraid to come - then the miracle of God's grace as even lepers are being accepted back into Korean society.

But the most wonderful miracle of all, the most important breakthrough, is the breakthrough of the Lord Jesus Christ into the human heart. Let me describe how it has happened in Korea. I would like to tell you something of how my own father brought the gospel into North Korea. In 1890 he was in the old capital, Soeul with other missionaries. The interior was still forbidden and they were allowed to work only in the treaty ports. My father was a stubborn Scot who felt the Lord Jesus Christ had called him to preach the gospel, not just in the safety of a treaty port, but to all Korea. Against all advice he left the treaty port and pushed into the forbidden interior and became the first resident Protestant missionary in all of North Korea. The breakthrough, <sup>then</sup> <sup>the</sup> disappointment.

They did not receive him gladly in that wicked city in which he took up his residence. The wickedest and the toughest city in Korea. They used to go in and dig out the thugs and thieves from out of the back alleys, take them to the hills, divide them into two sides and let them run down into the valley and beat each other to death. ~~This was their idea of fun.~~ Into that city my father walked alone, unarmed, a Christian missionary. The thugs and thieves came pouring out of back alleys and stoned him in the street. But he was a stubborn missionary. He refused to run. He picked himself up and began to recuperate from his wounds in a little mud hut down by the river. The better people in town began to come to see him and ask why he had been fool enough to come there in the first place. He told them why. Then came the miracle of God's grace. God can and does take the simple good news that God loves the whole world and can change the human heart and can change cities. I don't remember Pyongyang as the wickedest city in Korea. I remember it as the city of churches. People used to call it Jerusalem because they thought a Christian city might as well be called by the name of the mother of Christian cities. Transformed by the miracle of God's grace Pyongyang became the city of churches. <sup>Am</sup> The good news spread. We began to send missionaries not only all through Korea, but over to China, Siberia, Japan and Formosa.

The good news kept working after the breakthrough and disappointments. Other disappointments came. Miracles are interrupted by disappointments. There came the conquest by the Japanese and the persecution. There came the second disappointment of conquest by the Communists and even greater persecution. When the Communists took over in North Korea in 1945 they made their capital in Pyongyang, the city that my father had opened. We know that if you give a Communist dictatorship five years they will stamp out all organized resistance. Modern dictatorship has too much power - nothing can stand against it. The Communists moved against the Christian church trying to stamp it out and there was no organized church left.



In 1950, during the Korean War, McArthur landed at Inehon. The United Nations forces pushed toward the Yalu River. My brother Howard, a medical missionary in Taegu, was asked to fly north on a special mission. Since he was born in Pyongyang and the airforce hoped to recapture Pyongyang they chose him to fly north. They landed at the Pyongyang airport just south of the Taedong River. The Colonel met him and said, "You can't go into the city yet, they are still fighting in the streets and the bridges are out." But Howard was too close to home. We had all been born in Pyongyang, we knew that part of the country and used to go swimming in the river. Howard remembered that about a half mile up-stream there used to be a ferry. He walked up to see if the ferry was still operating. It was gone but at that point the army had thrown a pontoon bridge across the river. Against his better judgement Howard went across and started to walk towards the Communist capital. A frightened Korean met him and Howard asked him a very foolish question. He said, "Are you a Christian?" Now my brother should have known that after five years of all out persecution there would be no Christians left in that Communist capital. But the man said, "Yes, I am a Christian." Then he turned to my brother and asked a very foolish question. He said, "Do you know ~~Mawoksa~~?" Imagine thinking that the first American this Korean saw in uniform would know the Korean name of a missionary who had been dead for fifteen years! But that's the question he asked. And Howard said, "Yes, I know him, he was my father." At that the Korean turned around and began to race into the Communist capital shouting at the top of his voice, "The Christians are coming back." The people began to tumble out of their homes and my brother said it was the nearest thing to a triumphal entry he ever expects to have in his life. The people were weeping and he was not ashamed to weep with them, not just because he had come home, but because he had come home to find the church of Jesus Christ still alive after everything the Communists had been able to throw at it for five long bloody years. The gates of hell shall not prevail against it.

*Red Cross negotiations*

But then the curtain fell again. Twenty-two years later the Christians again find the church has disappeared. One of them, the only woman delegate, sat down at a state banquet and bowed her head and thanked God for food. Her Communist counterpart nudged her and said, "Will that make the rice grow?" "You still believe in God?" She said, "Yes. And for those who have eyes to see and ears to hear, He is still there." This was probably the first Christian witness that man had heard for twenty-two years. God is still there! The organized church may well be gone but God is there, the Spirit is there, and there are still Christians there.

I spoke to a man on the neutral nations truce team that supervised the armistice that ended the Korean war. He said he had been invited to a Communist party in Puson, a city just across the line. As they were walking through the streets of the Communist city, he heard through an open window someone humming a tune. He recognized the tune at once because it was, "Jesus loves me this I know, for the Bible tells me so." This through an open window in a city that had been Communist for twenty-seven years. Someone in that Communist city wanted the representative of the truce team to know that there are still Christians in North Korea. The gates of hell shall not prevail against it. We have had the breakthrough and the disappointments in North Korea but God still works his miracles. In our seminary we are training missionaries for North Korea. God never gives up. Remember us in your prayers.

Oh Lord we pray for the thousands who are cut off from freedom of worship in China and Korea. Give us the strength to believe that Thou art still there and the strength to prepare for Thy reentry. We ask it in Jesus name. Amen.

*a story to tell to the nations...  
 as darkness shall turn to the dawn... and the dawn to noontide bright  
 great kingdom shall come to earth, the kingdom of love + light - Page four -*

*... the dawn to noontide bright ...*





# THUNDERBIRD MOTOR INN

BELLEVUE

818 112TH N.E., BELLEVUE, WASHINGTON 98004 / PHONE (206) 455-1515

But the most wonderful miracle of all - the most important breakthrough, is the breakthrough of the Word of God into <sup>the</sup> human heart.   
 Let me describe how it has happened in Korea.

- ① When my father went to Korea in 1890 - Korea, a closed country.
  - handful of missionaries, locked up in treaty ports.
  - in whole country less than 100 Protestant Chr. One Cong. - 20 members.
- ② Today - one of the fastest miracles of modern missions: 4 times rate of growth of population.   
 doubles every ten years.

What makes it grow? -

Father: "For 50 years we have held up before the people the Word of God." He was right

The

- ① The power of the Spirit - to cleanse + vitalize. Within 20 yrs. of the arrival of the first missionaries, stirrings of renewal began to sweep the peninsula like a "Korean Pentecost", shaking the staid + sober Presbyterians old-time with "extraordinary manifestations of power" which reminded observers of the revivals of John Wesley.   
 Between In 5 years church membership quadrupled.
- ② But while giving God for the winds of the Spirit, the missionaries were quick to give much of the credit for the amazing growth to a firm foundation of Bible-centered Christian instruction. Their preaching + teaching was Biblical. They spoke with utter assurance that the Bible was God's Word - and that it was to be for the ultimate means of life + <sup>human</sup> death. destiny. Most important - not just the leader but all members were systematically organized for Bible study.
- ③ Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not missions, not even Korean pastors, but the laymen. ① [ I think of my brother's hospital in Taejeon -   
 ② Watermelon salesman.

~~But I began to fight with the story of a great disappointment. N. Korea~~

Then why the missionary -

# MANY NEIGHBORS



## ONE EARTH

TRANSFORMING FOREIGN AID

*"Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" [The lawyer] answered, "The one who showed him mercy." Jesus said to him, "Go and do likewise."*

- Luke 10:36-37

10 10 10

**O**ur global neighborhood is endangered. One out of seven people are hungry in the world. 40,000 people die every day from malnutrition and related diseases. Environmental degradation is destroying the land and resources on which millions of people depend, thus adding to hunger and poverty.

The parable of the Good Samaritan calls us to respond to brothers and sisters in need, including those in other countries. But how can we "Go and do likewise," as Jesus instructed?

Contributing to church agencies that help overseas is important. But as U.S. citizens, we also have the opportunity to work for U.S. foreign aid that helps people overcome poverty, environmental destruction, and other conditions that lead to recurring hunger and famine.

Less than 1 percent of the overall U.S. federal budget goes toward foreign aid, and only half of that goes toward development and humanitarian programs. For too long, challenges of hunger, poverty, and the environment have taken a backseat to U.S. military and strategic priorities. The end of the Cold War is a God-given opportunity for change.

Congress is likely to dramatically revamp U.S. foreign aid in the coming months, for better or for worse. Bread for the World, a Christian citizens' organization with 44,000 members, has launched a campaign to make reducing hunger and poverty in environmentally sound ways the leading purpose of U.S. foreign aid.

The campaign is called **Many Neighbors, One Earth**. Thousands of people from a wide range of denominations will write letters to their members of Congress to urge a transformation of U.S. foreign aid.

Prayerfully consider this campaign. Then write your members of Congress to support legislation which:

- Makes reducing hunger and poverty in environmentally sound ways the leading purpose of our foreign aid program; and
- Expands programs which are focused on reducing hunger and poverty.

This would not require more money for foreign aid. Expanded funds to help hungry people could come from military assistance and other lower-priority foreign aid programs.

Write:

Senators \_\_\_\_\_  
Washington, DC 20510

Representative \_\_\_\_\_  
Washington, DC 20515

*Reprinting permitted if Bread for the World is credited. Or order from the BFW national office for \$ 10 or \$8 per hundred, plus postage.*

**YOU CAN HELP REDUCE HUNGER IN THE UNITED STATES  
AND WORLDWIDE BY JOINING BREAD FOR THE WORLD.**

**CALL THIS TOLL-FREE NUMBER TODAY:**

**1-800-82-BREAD**



**Bread for the World**  
802 Rhode Island Avenue, N.E.  
Washington, DC 20018